

# PRESENT TRUTH

I AM THE WAY, THE TRUTH, AND THE LIFE. LO, I AM WITH YOU ALWAYS.

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## SIGHT RESTORED.

NOW we see through a glass, darkly ; but then face to face ; now I know in part ; but then shall I know even as also I am known."

These familiar words of the Apostle Paul are brought forcibly to mind and beautifully and strikingly illustrated by the account given in another part of this paper, of the man who was born blind and has just received his sight at the age of thirty years. For thirty years he has lived in the world, seeing only through other peoples' eyes, or through his other senses. The story is interesting enough as a mere item of news ; but we certainly may learn some profitable lessons from it concerning our relation to the world into which we expect to be ushered at the coming of our Lord and Saviour Jesus Christ.

One of the first is that, familiar as we are with trees and grass, fruits and flowers, mountains, plains and rivers, sun, moon, and stars, and all the forms of beauty that the face of nature exhibits, we have no just sense of the wondrous

beauty of these things as they will appear when God shall have destroyed "the face of the covering oast over all people, and the veil that is spread over all nations."

refers primarily to the spiritual blessings which God makes known to us now when we believe, it is undoubtedly true of the new creation which will be revealed when

"the tabernacle of God is with men, and He will dwell with them," and "we shall see Him as He is."

When asked what he thought of the earth, the man with new vision replied, "Oh, it is so much lovelier and grander than I had ever thought or imagined." What then will be the exclamation of those who first see the new earth? When the commonest plant even on this earth "would well repay the devotion of a lifetime," what language can be used to give utterance to the delight when, with sight inconceivably clearer and stronger than we now possess, we behold the garden of the Lord? Truly we shall need the new language that God will give us.



"WHEREAS I WAS BLIND, NOW I SEE."

Although the Scripture, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love Him,"

ing by faith in this world. It will be noticed that the blind man's other senses were very acute, but that as soon as he began to see as other people his fine sensi-

ANOTHER lesson we can learn is the advantage of walk-

bility began to fade away. This is no disparagement of God's gift of sight, but it shows us that when we depend on our physical eyesight alone we are practically blind. Faith is not a substitute for sight, but is really an enlargement of it. Our natural eyes can see only the things that are visible; faith enables us to see the invisible. Faith means seeing with God's sight,—seeing light in His light,—so that we can walk in the dark as confidently as in the light. If we depend wholly on our physical sight our spiritual sense becomes dull; but we may thank God that spiritual sense,—seeing with the eyes of faith,—quickens our bodily vision, and at last, when our bodies are made spiritual, the two will be merged into one.

How suggestive it is that the man wanted first of all to see the face of the surgeon who was instrumental in giving him his sight, and that he thought his mother's face the most beautiful of all. So when our eyes behold "the land that is very far off,"—the far-reaching land,—and see "the King in His beauty," we shall declare Him to be "the One altogether lovely," and shall be satisfied with His likeness. The crown of all the blessings upon the servants of God is that "they shall see His face." When we think that all the varied loveliness of earth and sky,—the green grass and yellow grain; the bud and flower and glorious fruit, the gorgeous sunset, delicately fringed pink and golden clouds, and the many-hued rainbow,—these and thousands of sights too beautiful for language to describe, are but reflections of "the beauty of the Lord," we know that when we

"shall see Him face to face,"

it will take all eternity to tell

"the wondrous story, Saved by grace."

ONE lesson more, the most important of all: and that is the miracle of healing that has been wrought. We should not, and need not, depreciate the miracle wrought by Christ for the man born blind, when we regard this giving of sight as like to that. The fact that God gave a man the knowledge and skill to perform the operation, does not make it any less the work of God. The miracle recorded in the ninth chapter of John was intended to teach us that Christ is the light of the world, and that only in Him can we have any sight at all. We are not to consider any of God's works common, but to recognise in the least of them, and those that are most familiar to us, "His everlasting power and Divinity."

#### NOT JUDGING, BUT DOING.

CHRIST is the only true standard of character, and he who sets himself up as a standard for others, is putting himself in the place of Christ. And since the Father "hath committed all judgment unto the Son" (John v 22), whoever presumes to judge the motives of others is again usurping the prerogative of the Son of God. These would-be judges and critics are placing themselves on the side of anti-christ, "who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God." 2 Thess. ii. 4.

The sin that leads to the most unhappy results is the cold, critical, unforgiving spirit that characterises pharisaism. When the religious experience is devoid of love, Jesus is not there; the light, the sunshine of His presence is not there. No busy activity or Christless zeal can supply the lack. There may be a wonderful keenness of perception to discover the defects of others, but to everyone who indulges this spirit Jesus says, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." He who is guilty of wrong is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart. It was through sin that men gained the knowledge of evil; and no sooner had the first pair sinned than they began to accuse each other; and this is what human nature will inevitably do, when uncontrolled by the grace of Christ.

When men indulge this accusing spirit, they are not satisfied with pointing out what they imagine to be a defect in their brother. If milder means fail of making him do what they think ought to be done, they will resort to compulsion. Just as far as lies in their power, they will force men to comply with their ideas of what is right. This is what the Jews did in the days of Christ, and what the church has done ever since, whenever she has lost the grace of Christ. Finding herself destitute of the power of love, she has reached out for the strong arm of the State to enforce her dogmas and execute her decrees. Here is the secret of all the religious laws that have ever been enacted, and the secret of all persecution, from the days of Abel to our own time.

But the difficulty lies with the individual members of the church, and it is here that the cure must be wrought. Jesus bids the accuser first cast the beam out of his own eye, renounce his censorious spirit, confess and forsake his own sin, before trying to correct others. For know, He said, that "a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit." Luke vi. 43. This

accusing spirit which you indulge, is evil fruit, and shows that the tree is evil. It is useless for you to try to build yourselves up in self-righteousness. What you need is a change of heart. You must have this experience, before you are fitted to correct others; for "out of the abundance of the heart the mouth speaketh." Matt. xii 34.

When a crisis comes in the life of any soul, and you attempt to give counsel or admonition, your words will have only the weight of influence for good that your own example and spirit have gained for you. You must *be* good, before you can *do* good. You cannot exert an influence that will transform others, until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others, as it is for the rose-bush to yield its fragrant bloom, or the vine its purple clusters.

If Christ is in you, "the hope of glory," you will have no disposition to watch others, to expose their errors. Instead of seeking to accuse and condemn, it will be your object to help, to bless, and to save. In dealing with those who are in error, you will heed the injunction, "considering thyself, lest thou also be tempted." Gal vi. 1. You will call to mind the many times you have erred, the mistakes you have made in your life-work, and how hard it has been to find the right way when you had once left it. You will not push your brother into greater darkness; but with a heart full of pity you will tell him of his danger.

He who looks often upon the cross of Calvary, remembering that his sins placed the Saviour there, will never try to estimate the degree of his guilt in comparison with that of others. He will not climb upon the judgment seat to bring one accusation against another. There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross.

Not until you feel that you could sacrifice your own self-dignity, and even lay down your life, in order to save an erring brother, have you cast the beam out of your own eye, so that you are prepared to help your brother. Then you can approach him, and touch his heart. No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ, and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring, and hide a multitude of sins. The revelation of Christ in your own character will have a transforming power upon all with whom you come in contact. Let Christ be daily made manifest in you, and He will reveal through you the creative energy of His Word,—a silent, gentle, persuasive, yet mighty influence to re-create other souls in the beauty of the Lord our God.

MRS E. G. WHITE.



ALL communications, whether an answer is desired by letter or through the paper, should be addressed to the Editor of PRESENT TRUTH, and not to the International Tract Society. Correspondents are requested to give their names and addresses and to write legibly. E. J. WAGGONER, Editor.

### THE BEST LIFE INSURANCE.

"Is it compatible with the faith, duty, and belief of a Christian man to insure his life, and to save a sufficiency for his old age? Also, How can a Christian justify himself in keeping a Sabbath not ordained by God, and thereby seemingly breaking His holy law?"

"Why should it be wrong for a Christian to insure his life, and yet not be wrong to insure his property or business?"

**Y**OU have asked three questions, but the two relating to insurance properly go together, and I will take them first. The answer to them involves practical, applied Christianity, and I expect that many will say, "This is a hard saying; who can hear it?" but if I give no opinion of my own, but simply set forth plain, Gospel principles, the controversy, if anybody has one, will have to be with principles and logic, and not with me. My business is only to declare the Word of God, regardless of custom or convenience; whether it shall be accepted or not rests wholly with the reader.

"Is it compatible with the faith of a Christian to insure his life?" That depends entirely on how much faith the Christian has. If he has faith as a grain of mustard seed, that is, faith that lives and grows, and that leads him to live by every word that proceedeth out of the mouth of God, he will not insure his life; for such texts as these will be to him reality, and not mere empty sound:—

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore." Ps. xxxvii. 25-27.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in

the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass" Ps. xxxvii. 2-4

"The Lord knoweth the days of the upright; and their inheritance shall be forever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." Verses 18, 19.

"Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Ps. xxxiii. 18, 19.

"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth [literally, thy age] with good things; so that thy youth is renewed like the eagle's." Ps. ciii. 1-5.

"The Lord preserveth the simple; I was brought low, and He helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." Ps. cxvi. 6-9

"It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes. . . . Thou hast thrust sore at me, that I might fall; but the Lord helped me. The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the

Lord doeth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. I shall not die, but live, and declare the works of the Lord." Ps. cxviii. 8-17.

"Take no thought [be not anxious], saying, What shall we eat; or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought [be not anxious] for the morrow; for the morrow shall take thought for the things of itself. Suffioient unto the day is the evil thereof." Matt. vi. 31-34.

But why should I quote further? I might go on indefinitely with Scriptures to the same import. Take the Book and read for yourself, and then say if those to whom it is said, "Ye are dead, and your life is hid with Christ in God" (Col. iii. 3), and, "Because I live, ye shall live also," can with faith in God's Word insure their lives. Is not life insurance in reality saying that one cannot trust the promises of God?

You have asked if a man should not "save a sufficiency for his old age." I have never read anything in the Bible to that effect. Let the texts already quoted answer. "Suffioient unto the day is the evil thereof." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." Matt. vi. 19-21. "Provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Luke xii. 33.

I know what you are waiting to say. You would tell me that if I am using these texts against life insurance, consistency demands that I oppose one's working for one's daily bread. There you are mistaken. The same Book that tells us not to be worried over the future, and not to lay up money, also tells us to labour with our hands. But two things must be remembered, and one is that we do not work to earn something for the future, that is, to "earn a living," but we work because activity is the law of life, and as a token of thanksgiving for the living which God has already given us. God gives us a living long years before we could possibly do

anything to earn it; therefore we do not have to work in order to live, but live in order to work.

The other thing that must be remembered is that work is not to be compared with gambling. "What!" you exclaim, "You would not class insurance with gambling, would you?" What else can you call it? Is it not a game of chance, especially property insurance? Only one thing is sure, and that is that the insurance company, like the faro bank, always gains. To be sure losses are sometimes paid, and so are all gambling debts paid; but who pays them? If insurance is paid on your property, whose money is it? Do the insurance men take it out of their own pockets? Not by any means, the money paid to you is a portion of that paid in by people who will never receive anything for it, just as in a lottery; and you are taking money which does not belong to you, because you have not given any equivalent for it. These are simple, plain facts; you can settle it for yourself.

Property insurance has even less justification than life insurance, inasmuch as the life is more than the meat, and the body than raiment. But life *assurance* is far better than life insurance; that is, life assured to one by God, the Author of it, is better than money paid by men after life is gone. "A living dog is better than a dead lion." A live man with nothing is infinitely better off than a dead man with thousands; and they who trust in the Lord have the promise of life not only for a time, but for evermore. Read again the texts already quoted, and tell me what use a man with that Word has for insurance by any earthly company. "Seekest thou great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith the Lord; but thy life will I give unto thee for a prey in all places whither thou goest." Jer. xlv. 5.

There is one objection that I will anticipate, because I remember it was once put to me when I had written something on insurance. Someone thought to rebut the truth, and overwhelm me with confusion, by naming certain Christians with whom I was quite closely connected, who insured. Well, what of it? Truth does not depend on the actions of any man. If I myself practised insurance, that would not nullify the argument, although it would convict me of inconsistency. If every Christian engaged in it, that would not make it right, nor would it be any valid excuse for you and me to do the same. Our business

is not to apologise for anybody, or to condemn anybody, but to set forth the truth, which needs no apology, and which cannot be condemned.

The other question is quickly disposed

of. You ask how a Christian man can justify himself in keeping a Sabbath not ordained by God. All I can say is, You must ask those who keep a day that God has not appointed. I do not know.



### "CALLED OF GOD."

Heb. v. 4-6.

**I**N writing to Timothy the Apostle Paul said that God has "saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. i. 9. He also said that he pressed toward "the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 14. Our calling, therefore, is the same as that of Christ, since we are called in Him. This has already been indicated in our study of Hebrews; for we have learned that Christ has identified Himself with us, and is not ashamed to call us brethren, and then we are addressed as "holy brethren, partakers of the heavenly calling," and told to "consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iii. 1. So from whatever and to whatever Jesus Christ is called, we have the same calling.

Now, in order to get the connection, let us recall the fact established in last week's lesson, that Jesus was called to be High Priest in being called a Son, and that in like manner our birth as sons of God makes us priests under Christ. This being clear in our minds, we can easily take in another important thought, namely, the state from which God's sons are called to be made priests; and we learn this by considering Christ.

In the story of the circumstances attending Christ's birth and early life, we read that at the command of the Lord, Joseph "took the young Child and His mother by night, and departed into Egypt; and was there until the death of Herod; that it might be fulfilled, which was spoken of the Lord by

the prophet, saying, Out of Egypt have I called My Son." Matt. ii. 14, 15. That this includes all God's people, as well as Jesus, may be known from Hosea xl. 1, from which it is quoted: "When Israel was a child, then I loved him, and called My son out of Egypt." Israel is God's son; that is, all the sons of God are Israelites, overcomers, princes of God. See also Ex. iv. 22, 23: "Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn; and I say unto you, Let My son go, that he may serve Me."

It is plain that these words both in Hosea and in Exodus, refer primarily to the whole people of Israel; yet as we read the text in Matthew, and know that it is in Christ that all God's children are begotten, we are assured that Jesus was not called out of Egypt because ancient Israel was, but that they were called out in Him, and that Jesus went into Egypt, and came out again at the call of God, that we might know that everyone who is in Christ must have come out of Egypt.

Many are at once ready to exclaim: "But we were never in Egypt." It is a very natural exclamation; but the mere making of it ought to remind us of a similar statement made by the Jews, and of Christ's answer. "We be Abraham's children, and were never in bondage to any man." Jesus replied: "Verily, verily, I say unto you, every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John viii. 33-36. Egypt in the Scriptures is a symbol of pride and opposition to God. From Eze. xxix. 1, 2

we see that is the same as "that man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. ii. 4. The term *Rahab*, applied to Egypt in Ps. lxxxix. 10, and Isa. li. 9 and xxx. 7 (see R.V.), means pride, boastfulness; and this means sin, for "his heart that is lifted up is not upright in him." The physical bondage which the children of Israel suffered in Egypt, was only a figure of the bondage of sin in which they were held; and God called them out, that they might serve Him. Ex. iv. 23; Ps. cv. 43-45. The darkness that came on Egypt,—"darkness that could be felt,"—was a type of the darkness that covers the earth, and the gross darkness that covers the people, when the Lord's glory is seen upon His children.

When the children of Israel were called out of Egypt, it was that they should be "a kingdom of priests." Ex. xix. 6. So we come back to our starting point: The calling of people out of Egypt indicates that God regards them as sons; and in that they are sons of God, they are priests. Christ went into Egypt, because God's children had all wandered there, and had become lost in its darkness. He who knew no sin became sin on our behalf; that we might be made the righteousness of God in Him. He came out of Egypt, that all the sons of God might come out, and be priests to God in Him.

And this brings us to the term which is in common use, signifying, "called out," but which is scarcely ever thought of in that connection, namely, "church." The word thus rendered in the New Testament is from a compound Greek word, meaning, "called out," and corresponds to the word "congregation," in the Old Testament. It is derived from the idea of a flock of sheep called together by the sound of the shepherd's voice. See John x. 1-5, 16. As men respond to the call of God in Christ, they gather to Him,— "unto Him shall the gathering of the people be,"—and are united to Him as their Head. "He is the Head of the body, the church." Col. i. 18. But He is the Head of the church only because "the Head of every man is Christ." 1 Cor. xi. 3. The idea of the church as "an organisation" in the commonly accepted usage of the term,—a society formed by men, having laws and regulations, and making laws and rules for the government of its members,—requiring a sort of password, or a certificate of character, as a condition of admission,—is

most foreign to the Scriptures. The Lord's church is nothing of the kind. It is simply the congregation, the assembly, a gathering of individuals united only by the bond of one common obedience to the voice of Christ, and love to Him. They have all been "made to drink into one Spirit, and this one Spirit is that which distinguishes them from all others. The presence of God, and that alone, is that which keeps them separate from the world. All are kings, yet all are subject one to another. "Speaking the truth in love," they all "grow up in all things into Him which is the Head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Eph. iv. 15, 16.

Thus there is the spectacle of a body without any visible head, and all the members apparently disjointed, and yet all working in the utmost harmony, and unmistakably conveying the impression of a single governing power of definite design and of methodical action; a kingdom on earth with no visible kingly power, with no earthly centre of administration, and yet being in every part in perfect accord with one common law; a house with no visible foundation, and yet so stable and unmovable that it does not need to proclaim the fact that it is built on the Rock. And as the stones of the house come together to the one living Foundation at the word of call, they become a living, holy temple, to offer up spiritual sacrifices acceptable to God. The sacrifice that they offer is themselves, and they offer it for the world, even as their Head and Foundation and royal High Priest offered Himself for the world. So we see that the church, a collection of individuals independent yet united, is called in Christ to do priestly service for the world, and is able to do it, because unto "every one of us is given grace according to the measure of the gift of Christ." Eph. iv. 7.

"THANK God for what He has hidden from us, for things that are given in mystery; thank God for that feeling which we have, that instinct, which is alongside conscience, that on the other side of the mystery the right is reigning.

"Right is right since God is good,  
And right the day must win,  
To doubt would be disloyalty,  
To falter would be sin."

#### A VALUE IN MYSTERY.

SUFFER me to say that there is a value in mystery, and that I will make you see it.

Listen to this mother training her little boy. "Tell the truth," she says. "Be sure you tell the truth; now tell me the truth and I will give you this toy." He looks at his mother, then at the toy, and when he has gazed on the latter, the truth is told. What do you think of the moral effect of the lesson?

Here is another lesson; listen to this father. He stands face to face with a similar culprit; he loves him quite as much. "My lad, you be a man; tell the truth and shame the devil. Did you do this, or didn't you?" The boy looks up at his father, something of the same spirit comes to him, and he says, "I did."

Which was the better lesson? That which was given without the toy. The one knew the reward of the truth-telling and the other did not. There was a certain value in the mystery. Men are but children of a larger growth.

Here is another story, which is not fancy. There is a man in my church who said:—

"The memory of my father is a sacred influence to me; yet I can remember the day when I was hungry because of my father's conduct, and I could not understand it. I can remember my mother crying as she cut the last loaf, keeping none for herself, and gave to us what there was. My father had been turned from his business rather than do a mean and shabby thing. They gave him three days to think of it, and then he came home with no prospects and no money. I remember my mother taking the two eldest of us to one side, and saying, 'It breaks my heart to see you hungry, but I will tell you what kind of man your father is'; and she told us. Many a time since I have been tempted to do wrong, and there rose before me the figure of the man who dared even to see his children suffer before he could sully his conscience and sin against God."

Supposing somebody had come to that father on the morning of his heroism and had said, "I will stand by you if you will do the brave thing now," where would the heroism have been? The heroism was in that he did not know what would come; he could not see the future. He only knew and he only did the right. Character is formed by knowing and not knowing. Everything noble in you, if there is any, is formed by knowing and by not knowing—knowing what is right, not knowing whether it will pay; knowing what you ought to do, not knowing what you have to suffer for it.

"Because right is right, so follow right  
Were wisdom in the scorn of consequence."

—R. J. Campbell, M. A.

## O DEUS, EGO AMO TE.

"I LOVE the Lord, for He has heard my voice":—  
Ah! God, who would not love Thee, when the  
light

Streams from Thine opened heav'n, a stairway  
bright  
For the dear bosom blessing of His choice!

Be Thy response but prompt and understood,  
Who would not praise and magnify Thy name,  
And cry, with eager lip and heart aflame,  
"I love the Lord, for, lo, the Lord is good!"

A further grace, and harder, I would crave:  
While life drags heavy, while the leaden sky  
Long scanned in vain, shows no redemption  
nigh,  
And Boundless Power seems negligent to save.

Whate'er denied, this boon at least accord:  
Let not my lamp go out when clouds are grey,  
Nor Thy denials daunt me; Let me say,  
"E'en though Thou answerest not, I love Thee,  
Lord!" —A. Capes Tarbolton.

ORIGIN OF THE DOCTRINE OF  
NATURAL IMMORTALITY.

IN order to get a clear understanding and appreciation of the standing of the papacy at the moment when the Roman Empire vanished, and she found herself alone in the midst of that vast scene of destruction and anarchy, it is essential to know the source of her strength, by which she was able to survive. And, in order to know this, it is essential that we sketch a certain portion of her preceding history.

In that dismal mixture of downright heathenism, and the profession and forms of Christianity in the philosophical schools of Ammonius Saccas, Clement, and Origen, in Alexandria, there was given birth to the element which, above all other things, has ever been the mainstay of the papacy—monkery, or monasticism: from the Greek word signifying, "living alone, solitary; a man who retired from the world for religious meditation and the practice of religious duties in solitude; a religious hermit."

In the philosophy of Ammonius, Clement, and Origen, all Scripture contains at least two meanings,—the literal and the hidden: the literal was considered the baser sense of the Scripture, and therefore a hindrance to the proper understanding of the hidden meaning with its train of further hidden meanings, and, accordingly, was despised and separated as far as possible from the hidden sense, and counted as of the least possible worth. It was said that "the source of many evils lies in adhering to the carnal or external part of Scripture;" that "those who do so will not attain to the kingdom of God;" and that, therefore, "the Scriptures are of little use to those who understand them as they are written."

## FALSE CONCEPTION OF MAN.

Now, the basis of that whole scheme was their conception of man himself. It was because, in their philosophy, the body is the baser part of man, that the literal was counted the baser sense of Scripture. It was because the body often betrays good men into sin, that, in their philosophy, the literal sense of Scripture was held to lead men into error. In their system of philosophy, the body of man was but a clog to the soul, and hindered it in its heavenly aspirations; and therefore was to be despised, and, by neglect, punishment, and starvation, was to be separated as far as possible from the soul. And from this it followed, in their imagination, that the literal sense of Scripture—which corresponded to man's body,—was, likewise, a hindrance to the proper understanding of the hidden meanings of the Scripture, and was, therefore, to be despised, neglected, and separated as far as possible from the hidden sense or soul of the Scripture.

## HEATHEN PHILOSOPHY.

WHENCE came to them this philosophy of the nature of man? It was the adoption entire of the heathen conception of the nature of man: it was the direct continuation, under the Christian profession, of the heathen philosophy of the immortality of the soul. For, about the close of the second century, "a new philosophic body suddenly started up, which in a short time prevailed over a large part of the Roman Empire, and not only nearly swallowed up the other sects, but likewise did immense injury to Christianity. Egypt was its birthplace, and particularly Alexandria, which for a long time had been the seat of literature and every science. Its followers chose to be called Platonics [or Platonists]. Yet they did not follow Plato implicitly, but collected from all systems whatever seemed to coincide with their own views."

"Plato had taught that the souls of heroes, of illustrious men, and eminent philosophers, alone, ascended after death into the mansions of light and felicity, while those of the generality, weighed down by their lusts and passions, sunk into the infernal regions, whence they were not permitted to emerge before they were purified from their turpitude and corruption. This doctrine was seized with avidity by the Platonic Christians, and applied as a commentary upon that of Jesus. Hence a notion prevailed that only the martyrs entered upon a state of happiness immediately after death; and that, for the rest, a certain obscure region was assigned, in which they were to be imprisoned until the second coming of Christ, or, at least, until they were purified from their various pollutions.

Of the inquiries of the ancient philosophers of Greece and Rome with regard to the immortality of the soul, it has been

well observed that "their reason had been often guided by their imagination, and that their imagination had been prompted by their vanity. When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labours, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bounds of death and of the grave, they were unwilling to . . . suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth, and to a few years of duration."—Gibbon.

## THE FRUIT OF VANITY AND SELF-LOVE.

THUS it is plain that vanity, self-love, self-exaltation selfishness—is the root of the philosophy of the immortality of the soul. It was this that led them to consider themselves, in their souls, "immortal and imperishable" (for so Plato definitely puts it), and so, essentially a part of the Deity. And this is confirmed by revelation. For, when God had said to the man whom He had formed and placed in dominion over all the earth and over every moving thing upon it: "Of all the trees of the garden thou mayest freely eat, but of the tree which is in the midst of the garden thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die," Satan came with the words: "Ye shall not surely die; for God doth know that, on the day ye eat thereof, your eyes will be opened and ye will be as God." Gen. iii. 4, 5, R. V. The woman believed this Satanic word. So believing, she saw what was not true—that the tree was "to be desired to make one wise," a philosopher; and "she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat."

## CHRIST OUR LIFE.

THIS is the origin of the philosophy of the immortality of the soul, in this world. The only reason why man did not die that day, even in the very hour when he sinned, is that there, at that moment, *Jesus Christ offered Himself* in behalf of man, and took upon Himself the death that would then have fallen upon the man; and thus gave to man another chance, a probation, a breathing space, that he might choose life. This is why God could immediately say to the deceiver: "I will put enmity between thee and the woman and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel." Gen. iii. 15; Haggai ii. 7; Rom. xvi. 20; Heb. ii. 14. And so it is written: "I am come that they might have life, and that they might have it more abundantly." John x. 10. He came that they might first have life;

and, without His then offering Himself, man never would have had life after he sinned. And, having come that the man might first have life, this life to the man was and is solely for the purpose that he might use it in securing life more abundantly, even eternal life, the life of God. Thus it is only by the gift of Christ that any man in this world ever has opportunity to breathe at all. And, the sole object of man's having an opportunity to breathe, is that he may choose life, that he may live and escape the death that is due to sin.

#### EARTH-LIFE A VAPOUR.

AND so it is written: "What is your life?—It is even a vapour that appeareth for a little time and then vanisheth away." James iv. 14. And, what is death—the death which men die in this world?—It is even a sleep (John xi. 11–14; 1 Thess. iv. 15, 16; Acts xxiv. 15; John v. 28–29) from which there is waking only in the resurrection of the dead. So the entering of Christ—Christ's gift of Himself when man had sinned—gave to man this life which is but a vapour, and which ends in this death which is but a sleep, between that life which is life indeed, and that death which is death indeed. Therefore, to all mankind it is spoken for ever: "See, I have set before thee this day life and good, and death and evil. Therefore choose life, that both thou and thy seed may live." Deut. xxx. 15, 19. "He that heareth My word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John v. 24.

#### LIFE THAT IS LIFE INDEED.

ACCORDINGLY, "he that hath the Son hath life; and he that hath not the Son of God, hath not life;" for "this is the record that God hath given to us eternal life, and this life is in His Son." 1 John v. 11, 12. And this life which is life indeed, beyond this life which is a vapour and this death which is a sleep, is assured only in Christ, through the resurrection of the dead: as it is written, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. iii. 4. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 15–17. And, without the resurrection of the dead, there is no hereafter; for "if the dead rise not . . . your

faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished." And "if after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die." 1 Cor. xv. 16–18, 32

#### IMMORTALITY ONLY BY THE GOSPEL.

THIS is the true course, and the only true course, to immortality: not merely immortality of the soul, but the immortality of both soul and body. For Christ has bought, and will redeem, the body equally with the soul; He cares, and would have men care, for the body equally as for the soul; as it is written, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. God only hath immortality. 1 Tim. vi. 16. Christ "hath brought life and immortality to light through the Gospel." 2 Tim. i. 10. True immortality is the gift of God, and is obtained only by believers of the Gospel. And to these it is given only at the resurrection of the dead; as it is written: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv. 51–57.

#### CHRIST AND HIM CRUCIFIED.

THIS is the truth as to immortality. This is the true way of mankind from mortality to immortality. But, it is directly antagonistic to the Platonic or pagan idea of immortality, and of that way to it. This is evident on its face; but it is aptly confirmed by an incident that occurred at the very seat of the original Platonic philosophy—in Athens itself. Paul, in one of his journeys, came to Athens, where he remained several days, and talked "in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." And, in all his speech, he preached the Gospel—Christ and Him crucified: Christ the power of God and the wisdom of God; Christ and the resurrection of the dead; and life and immortality only through Christ and the resurrection of the dead. "Then certain philosophers of the Epicureans and of the Stoics encountered him.

And some said, What will this babbling say? Other some, He seemeth to be a setter forth of strange gods." And this "because he preached unto them *Jesus and the resurrection*." This was altogether a new doctrine, something which they never had heard. Therefore, "they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean." And when, standing on Mars' Hill, he preached to them the Gospel, and called upon all "to repent: because He hath appointed a day in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead—when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter."

This account demonstrates even by inspiration that the Christian conception of immortality is not in any sense that of Plato and the other philosophers. If Paul had preached in Athens the immortality of the soul, no one in Athens would ever have counted him "a setter forth of strange gods." Such preaching would never there have been called "new doctrine." Nothing of that sort would ever have been "strange things to their ears." But Christianity knows no such thing as the immortality of the soul. Therefore Paul preached immortality as the gift of God through Jesus Christ and the resurrection from the dead: immortality to be sought for and obtained only through the faith of Christ, by believers in Jesus—immortality only through Christ and the resurrection of the dead. He preached that, without the Gospel, all men are lost, and subject to death. For, to the Greeks he wrote: "If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv. 3, 4. He preached the Word,—not that the soul is "immortal and imperishable," but—"the soul that sinneth, it shall die" (Eze. xviii. 4); that "the wicked shall perish" (Ps. xxxvii. 20): that "they shall be as nothing:" that "yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be" (Ps. xxxvii. 10): that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?" Eze. xxxiii. 11

A. T. JONES.



## LET SOMETHING GOOD BE SAID.

WHEN over the fair fame of friend or foe  
The shadow of disgrace shall fall, instead  
Of words of blame, or proof of thus and so,  
Let something good be said.

Forget not that no fellow-being yet  
May fall so low but love may lift his head;  
Even the cheek of shame with tears is wet,  
If something good be said.

No generous heart may vainly turn aside  
In ways of sympathy; no soul so dead  
But may awaken strong and glorified,  
If something good be said.

And so I charge ye, by the thorny crown,  
And by the cross on which the Saviour bled,  
And by your own soul's hope of fair renown,  
Let something good be said!

—James Whitcomb Riley.

## A SURGICAL MIRACLE.

THE daily papers have lately given a detailed account of the case of a young Scotchman, who at the age of thirty, has just gained the use of his sight, having been blind from birth.

During his term of blindness he developed in an extraordinary degree the blind man's power of distinguishing things and of finding his way about the world by the senses of sound, smell, and touch. Dr. Ramsay says:

"He became so familiar with the country district (a few miles from Glasgow) in which he resided that he could go about without the slightest fear; and his hearing was so acute that he knew at once if there was anything unusual on a road along which he was walking, and thus he never had any difficulty in keeping himself out of danger. The 'sense of obstacles' spoken of by psychologists was indeed developed to such a degree that he hardly ever came in contact with what might be in the way. As he passed along a road he could tell a wall from a hedge by the sound of the air coming through the leaves and branches of the latter.

"Experience taught him in the same manner to find his way about the garden in which he worked, and he learnt to pluck flowers, to arrange them in bunches, and to pack them in boxes for the market, not only without the slightest difficulty but with very great accuracy. He distinguished different blossoms partly by touch but chiefly by smell, and by dint of asking

questions he got at last to know so much about their form and colour that he could arrange them in a bouquet. He recognised the presence of strangers in the house chiefly by the sense of hearing—for example, he could discriminate persons whom he knew by the sound of their respiration, and he was at once cognisant of any breathing with which he was unfamiliar.

"Occasionally he worked in the harvest field, and he could bind the corn and arrange the stooks as well as any of the other labourers."

Dr. Ramsay, whose report appears in the *Lancet*, performed an operation for cataract on both eyes. The way in which the man found his sight he thus describes: "For about ten days after the operation on the left eye the patient appeared to be quite dazed, and could not realise that he was seeing. . . . But once he properly understood what vision meant he made very rapid progress. He was quite ignorant of colour, but learned to distinguish hues very quickly.

## NOVEL COLOUR EDUCATION.

"The first tint that he saw was red. A red blanket lay across the foot of his bed. He asked what it was, and was told, and afterwards he had not the slightest hesitation in discriminating red. He was shown a narcissus, and on being asked to describe it he immediately recognised the flower, and knew from his old bouquet-making experience that it was white and yellow; but he now for the first time also became aware of the little red band in the centre, and at once called attention to it. When he was shown a bunch of daffodils he recognised them by their smell, and immediately said that they must be yellow.

"One of the things that gave him peculiar pleasure was looking at the face of a watch which he had borrowed from a fellow-patient. Within a day or two of his having got the loan of it he astonished me by announcing that he was able to tell the time. When I asked him how he had learned so quickly he explained that he did not understand the figures on the dial, but he had been told how to count the hours, and that each space between the 'black marks' meant five minutes.

"He cannot take things in at a glance. He does not see the passers-by on the opposite side of the street quickly. He looks most intently, and moves his head backwards and forwards and from side to

side, as if trying to get a view of them all round, before he can make up his mind what he is seeing; in a room, however, he can distinguish things much more quickly."

The patient has not yet learned to judge distances correctly. At first he walked upstairs two steps at a time, as a result of miscalculating the height of the steps. Then, looking from a window he thought he could touch the street with a stick. Since gaining his sight, the patient has lost the faculty of moving about fearlessly in the dark. In fact, he says, he does not know what he would do if he became blind again.

## HIS FIRST IMPRESSIONS OF THE WORLD.

The return of John Carruth to his cottage home amid the hills and dales of Scotland was a notable home-coming.

In his humble home he told the story of his recovery. Could those who are bored with the sights of the day, for whom city and country life alike have lost their charm, have beheld the overwhelming joy of this man who at the age of thirty saw for the first time the place in which he had spent his days, it is probable that they would themselves have found at that moment an entirely new and contented interest in life.

He was brought from the institution by his mother, and proudly he walked with her down the village street to their home in a cottage at the extreme end of Bridge of Weir. Here in the large kitchen he was received with gladness by his sister, whom he beheld for the first time, and his first act was to go through to the garden in which, in his days of darkness, he had spent so many hours of labour.

There he related how he had worked when he was blind. Following this came the tale of his own and his mother's long hope that some day and in some way, they knew not how, his sight would be restored. They did not know of such places as the Ophthalmic Institution, dwelling in the most out-of-the-way part of an isolated village, but they vaguely felt, so Carruth himself says, that something would occur, and so it did. A medical student came on the scene and stayed at the village, and heard of Carruth's work and his blindness from birth. The rest is soon told.

Through the agency of the student and through Dr. Maitland Ramsay (consulting surgeon), Dr. Rogers (house surgeon), and Dr. Stewart (Glasgow Infirmary), John Carruth can now behold the beauties of the world in which he dwells, recognise those friends whom he has hitherto only known by touch and sound of voice, and behold the colours and beauty of the flowers he has cultivated.

The first face he saw was that of Dr. Stewart. He did not know what it was at first, but when the doctor spoke he



knew that what he was looking at must be a face. It was like a dream.

"I was bewildered," said Carruth; "all was so beautiful." The day after the operation was the day the bandages were removed. Then Carruth beheld the first woman he had ever seen. She was Nurse Mellor. "I knew she was a woman because her face was pale and smooth. I was too long in seeing Dr. Ramsay. I should like to have seen his face first."

No words were too good for "Nurse," or for all the nurses. And his mother! With what emotion he spoke of the first time he saw her! "I surprised her," he said proudly. "She came to the ward and said, 'How are you getting on?' Well, I had a peep at her sideways, and asked her how many wrinkles she had on her brow. Then she said, joyfully, 'You can see. How can you tell? Can you count them?' I could not see aye enough for that, but I could see her dear face." He was nearly in tears as he told of this, the most pathetic incident of his recovery. His mother is lovely, he says. How delightful is this phase of his new-found vision.

What does he think of women now that he first beholds them? They are very beautiful, he says. "They all seem so good. I think the world and the people in it are fine. I have always (this with a touch of pride) thought a great deal of the ladies, and now it is so good to see their faces, to look at them in their fine dresses. They always told me women were my best friends, and I always knew they were, but now I know it more than ever. They are so kind and gentle, beautiful, and graceful."

What did he think of the earth? "Oh, it is so much lovelier and greater than I had ever thought or imagined. I am surprised and overjoyed. I had never thought there was so much difference and variety in the appearance of things. Coming home I was really overwhelmed as we rushed past the green fields and trees."

Poor Carruth's language fails to describe all that he has seen since that first wonderful flash which came upon him in the sombre ward of the eye institution. But the crowds—these impressed Carruth. He had no idea there were so many persons on the earth. "Why, they were all round about me." And above all, the colours astonished him.

In short, Carruth, the man of thirty, is but a child. He is learning every moment. Already he can tell the time, and has copied his own name on the blackboard. He has come into the world anew with all his faculties, and although to some extent he is guided by his imaginings, yet all the earth is as strange to him as it is to the dawning intelligence of gifted childhood.

#### HOW JOB HELPED A CHINESE BOY.

A CHRISTIAN lady of Oakland, says the *Congregationalist*, furnishes the following, which is one of many illustrations that have come to me of the grace of God bestowed abundantly on Chinese believers for service in the kitchen:—

"Len Yeu worked in my family nine years, and although he was always a good servant, there was a marked change in him after he became converted.

"He had naturally a quick temper, but was just as quick to acknowledge his fault.

"As I passed through the kitchen into the laundry on Tuesday afternoon, I could not but notice the happy, contented expression in Leu Yen's face, though I saw at a glance that the large clothes-basket was full of tightly rolled garments to be ironed; and that meant a long, steady day's work.

"How are you getting along, Yen?" was my salutation; and the answer came back readily and quickly: "All right. Job helped me very much yesterday."

"Job helped you! How was that?" forgetting for a moment that our Sunday-school lessons at that time were in the book of Job.

"Yes, Job helped me!" giving emphasis to his words.

"Yesterday I have big wash; very heavy quilt, too; and I work hard, hang some clothes on the line, fix the big quilt on the line, put stick under the line, hold him up; then wash more clothes, go out, find stick blow down, big quilt all dirt, go this way back again. Then I feel so mad, feel like I swear; then I think of Job, how he lose his money, his children, all his land, get sick, have sores all over. He never swear; he praise God. Then I praise God, bring quilt in house, wash him clean, and praise God all the time."

#### INFLUENCE OF THE MOTHER.

IT is said that the men of the nation are what their mothers make them, as a rule. The home takes its cue and hue from her, and if a woman is, in its best sense, womanly—if she is true, loving, courageous, patient, wise, and tender—she, consciously and unconsciously, organises and puts in operation a set of influences that do more to mould the destiny of nations than any man, uncrowned, with exceptional powers as a leader and worker, can possibly hope to effect. She it is to whom are given the unwritten tablets—the impressionable minds of little, confiding children. To her it is given to write the first lessons, to awaken the first ideas. She colours them indelibly with her own. If she keeps herself always an ideal to her children, as a wise and loving mother may, her influences follow them, even when they are merged into manhood and womanhood;

even when they are swallowed up in the whirlpool of active life, and her teachings are never forgotten; the ideals she has held up before their childish eyes are vested with a sacredness of which nothing can despoil them. The voice with which men speak, in the expression of power, is the voice of the mother who bore them.

There is nothing more potent than this. There is no possible way in which women can so surely extend and tensify their influences and power, or make them felt in so great a measure upon the moral and social questions of the day, as by carefully and wisely rearing honourable, close-thinking, broad-minded sons and daughters. This is the highest duty—the greatest distinction conferred upon anyone in this world, and woman alone was deemed worthy of the work when God set her in the home as its queen.

For this work, then, she must prepare herself by enlarging every virtue, eliminating every vice. She cannot hope to wear the vestments of high priestess over a vicious heart or a besotted mind. She must learn to rise above the "taking of endless thought for the ignoble morrow;" to hold herself above vulgar interests and mean details. She must rise above neighbourhood gossip and petty meannesses, and by holding up to her own eyes grander and purer ideals, she will come to see that the life is more than meat, and the body greater than raiment.—*The Commoner*.

#### THE BRAZILIAN COW-TREE.

A RECENT traveller in South America describes a remarkable tree which he found growing in the valley of the Amazon, and which he thinks may be found in Central America as well. As in the case of the rubber-tree, it is the sap of the tree that makes it interesting.

"Its sap is a milk, singularly like the finest cow's milk. It is highly nutritious, and will mix with water, hot or cold, and never curdles in coffee, cocoa or tea. It keeps good for a week, even in this climate, and has much the taste of cow's milk in which cinnamon has been steeped. It is rather thicker than ordinary milk, having the feeling in the mouth of liquid gum. If left standing for a time a thick, unctuous cream arises, which, when dry, has the consistency of wax. I have drunk large quantities of it, and I can say that it is not only exceedingly sustaining, but has not the slightest deleterious quality. When I could get this sap I always chose it in preference to cow's milk.

"The sap is obtained either by wounding the bark of the trunk or by breaking the smaller branches. It runs freely, and several quarts can be obtained from a single tree in the course of a few hours. Unless the tree is much broken or out, it does not seem to suffer much from the loss of sap."



## THE CHILDREN.

### HOW SATAN HUNTS.

A MISSIONARY in the Congo region tells of the following sermon, which he heard preached in the Lomongo language by a native teacher:—

The preacher took as his subject, "Sisera, and how he came by his death," and he told his hearers how Sisera was deceived by a gift of milk, and how the woman Jael pretended to befriend him. He went on to say, "And so it is with Satan—he appears to be our friend, he would have us think that he wishes us good, when all the time he is our enemy, planning our destruction." Then in order to make it quite plain to them, he continued: "Now you are all hunters, and know that animals and birds have different ways, which need to be considered if you wish to catch them. Satan too, uses various devices in catching men and women, boys and girls. He knows our likes and dislikes, he is aware of our susceptibilities and therefore suits his weapon or net to the one he is pursuing.

1. "When you go to hunt birds, you catch them by means of

BÓFWE.

That is to say, the hunter, before starting, gathers a sap resembling bird-lime from a certain tree. He then goes off into the forest, and seeking a secluded spot near a brook or stream, arranges several sticks which he has freely rubbed with the sticky sap. He then steps back to a little distance, and begins to blow a long shrill whistle through a leaf placed between his fingers. When this whistling has been kept up for some time, the birds begin to gather in the tops of the trees. They soon become more inquisitive and daring, and being fascinated by the constant whistle, at last settle on the sticks covered with bird-lime. They are immediately held fast and when the hunter is satisfied with the number caught, he kills them.

"So does Satan," added the preacher. "He entices us and we become fascinated and stupefied, and very quickly fall into his hands.

2. "Boars are caught by means of

EFÓCI.

When the hunter goes forth in search of wild boar, he wears a hat made from the skin of a long-haired monkey, and

carries a harpoon, the spear head of which is attached to the shaft by means of a cord. The point of the shaft which enters into the spear-head is out very small, so that when an animal is pierced and rushes away, the long shaft by beating against the trees soon breaks its point, and the end comes out from the spear. It is then held only by the cord, some six inches below the point, and in a very short time the projecting end catches in a tree, and the animal is held fast until the hunter comes and puts an end to his sufferings by killing him."

"Efóci" refers to the tactics of the hunter who has come upon a herd of swine. His plan is to fall down on his hands and knees and slowly and stealthily approach them, dragging his harpoon. Having got fairly near, he begins to grunt and throw his head about, thus shaking the hair of the monkey-skin hat, and calling attention to himself. The males of the herd, hearing the grunt and seeing the hair shaking, think that it is another animal, and instead of running away gradually draw nearer. When the hunter thinks he sees a good opportunity, he suddenly throws his harpoon, and forces it into the side of one of the boars. Then there is a terrific yell and a general stampede. The hunter takes up the chase, taking care to follow closely after the boar he speared. After a long run he comes upon it, held fast by some creeper or bough of a tree which has caught the end of the harpoon, whereupon he quickly dispatches the unfortunate pig with his knife.

By means of this illustration the truth was applied that Satan also allures us in order to destroy.

3. "The monkey-hunter uses

MBASE.

He first makes up a very poisonous concoction, into which he dips the points of all his small arrows or *Mbase*. He then goes forth armed with a small bow and several hundreds of these poisoned arrows. In due time he spies a monkey up a tree, and with a steady aim shoots one of his arrows. It strikes, but the monkey quickly removes it, scratches itself and takes no further notice. Another and yet another arrow strikes, but the monkey goes on eating his fruit unaware of danger, while the experienced hunter sits down, knowing that his arrows have struck, and that the

poison will soon take effect. He does not have to wait long, for the monkey soon turns sick, and in a short time falls to the ground, ready to be killed by his watchful enemy.

"Satan tempts some in this way," said the preacher. "He may begin with an insinuation, as he did with Eve, but he perseveres with his temptation; and the tempted one does not realise any danger until it is too late.

4. "Many kinds of fish are enticed by means of

'MPAFAMBA,

or pieces of manioc placed inside a small net, with only one way of entrance. The fish come round searching for food, and thus enter the nets set for them and are caught.

5. "The

EFILE

is a deep hole dug by the hunter in a certain part of the forest in which he knows animals abound. The pit is hidden with branches and leaves, and at the bottom a number of spiked sticks are driven in. All other paths are closed up, and when an animal comes bounding along, he falls down into the pit and is killed by the sticks penetrating his body."

Then the preacher said: "We are enticed by riches, or love of fame, as the fish are enticed by the manioc; or we go on from day to day like the unsuspecting animal, until we are caught in the net or trap which Satan has laid for us. Why not ask *Yawe* (Jehovah) if the way we take is the right way? Why not seek the Holy Spirit's aid, and ask Him for wisdom so as to detect Satan's deception?"

He continued: "There are many other ways of hunting. There is

MBAOKA ND'ISIKA

(spearing in the open), and there are times when Satan encounters us in the open, and we, not knowing our weakness, foolishly try to overcome him in our own strength. A man has been known to receive a thrust from a spear, and not knowing that he was mortally wounded, has laughed and run away. It may be so with some of you; you go on carelessly and know not that you are on the brink of eternity; you run, but you have already received the death-thrust. Now, come, you hunters, learn some lessons from these illustrations. Be not deceived. Give your hearts to Jesus. *Yesu a langa was a ikoyinyo* (Jesus desires to save you) *A fo unga elengs ea Satana* (He does not forget the way of Satan). *Yesu o umbaki* (Jesus has overcome him). Therefore trust Him.

"*Yesu ao lekola Satana la bolo* (He is stronger than Satan). Now all of you be wise and seek Jesus."

Dear little friends, I have told you about the sermon, and I want you to think it over and see if Satan tempts the boys and girls of England in any of these ways,

## THE GOLDEN RULE IN PRACTICE.

"WHATSOEVER ye would that men should do to you, do ye even so to them." Matt. vii. 12.

HAVE you heard the story of Ah Fun, the little Chinese boy? He had stood at the head of his class so long that the place seemed to belong to him. But one day he missed a word which was spelled by the boy standing next to him. When urged to take the place above his mate, the boy replied: "No, me not go; me not make Ah Fun's heart solly." The Chinese children at once recognised the self-denying spirit, and cried: "He do all same as the Jesus' Golden Rule."

Perhaps you have read the tender little poem by Whittier, telling of his own school days. The story is of a little lass who spelled a word that he had missed, and who likewise did not wish to take her place above him, saying:—

"I'm sorry that you missed the word,  
I hate to go above you,  
Because '—the brown eyes lower fell—  
'Because, you see, I love you.'"

The other day a lady told me the story of a dog that practised the Golden Rule. She has a small black and white terrier named Jip, and a maltese cat named Tom, that are close comrades. Dogs that are good-natured at other times are almost always cross when eating. But Jip and Tom eat together in peace.

One morning Tom was missing, but his breakfast was placed as usual on the plate beside Jip's. Jip ate his part, and left the rest for his friend. At noon Jip's mistress, wishing to test him, put only a small allowance of food on the dish, but he left a portion of it for Tom. The cat was gone two days, and at each meal Jip left a share of his food, no doubt expecting his companion to return hungry.

When Tom did come back, it was with many injuries from the battles in which he had engaged. Jip carefully licked the wounds, and as Tom could not be coaxed to leave his bed to eat, the dog carried a bone to the basket with gentle little barks, as though begging his comrade to eat.

EDITH O. KING.

## HOW TOM TOOK CARE OF HIS SISTER.

TOM and Molly were visiting Aunt Carrie, on the large farm. From the big veranda they could look down on the broad, shining river. Sometimes little sailboats flew by, or a beautiful yacht, and now and then a large steamer sending out white rings from her tall smokestacks. And when they grew tired of watching the river, there was the orchard, where low-branching trees made beautiful playhouses.

Ten-year-old Tom was very fond of his little sister. She was only six, and Tom felt quite like a big brother, and would

often tell her that nothing could hurt her when he was near. And trusting little Molly believed all he said, and admired him with all her heart. But very soon he had a chance to show his bravery. One day the children, going to the orchard, passed a meadow where several horses were feeding.

Now Molly was afraid of loose horses, they looked so big and strange without their harness.

"Tom," she said, "Tom, just s'posin' those horses should jump over the fence into the road where we are! What should we do, Tom?"

"Pooh!" said he, bravely. "Girls do get scared! Why, I'd chase 'em away. I'd frighten 'em like anything. I am not a bit afraid of horses. I'd—"

Just at this moment one of the horses

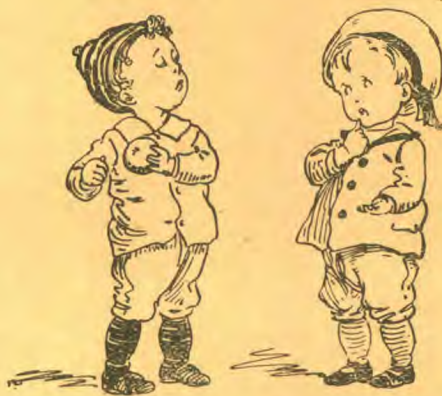
leaped lightly over the fence, and the others followed his example.

Molly screamed, so did Tom; but brave little Molly stood her ground and raised her broad-brimmed hat wildly at them, and they cantered swiftly away, doubtless wondering what that small girl meant by her strange actions. And Tom, the valiant, where was he? On the very top of a high fence near by he clung, not daring to look for Molly, too frightened to call out.

"Why, Tom," said Molly, "the horses are all gone! You can come down now."

It was a very humble little boy who followed his sister to the house, but Molly, loyal little soul, said never a word about her own bravery, and arranged her large family of dolls tenderly in an armchair in a corner of the veranda. As for Tom, he only said, "Molly, I guess after this you'll have to take care of me."—*Alix Thorn.*

## EASY STEPS FOR LITTLE FEET.



IT is love that makes us happy. Do you think these two little boys look happy? Johnnie has a nice rosy apple. Oh, how Jimmie would like a big juicy bite. "No," says Johnnie, "this is my apple, and I want it all for myself."

This is not the way love does. Love makes us think of others, and want to share our good things with those who have none. Look at Johnnie's face. It does not make him happy to be selfish. And he is making poor little Jimmie unhappy too.

Ah, this is better. A good angel has whispered a kinder thought into little Johnnie's ear. Or perhaps he heard God's voice saying in his heart, "Little children, love one another." So he is giving Jimmie the very first bite. Look now at his bright beaming face. How happy his kind little heart is making him. And he is making his little playmate happy too. Yes, it is love that makes us happy, so let us love one another.





#### PATIENCE TAUGHT BY NATURE.

"O DREARY life!" we cry, "O dreary life!"  
 And still the generations of the birds  
 Sing through our sighing, and the flocks and  
 herds  
 Serenely live while we are keeping strife  
 With heaven's true purpose in us, as a knife  
 Against which we may struggle. Ocean girls  
 Unslackened the dry land: savannah-swards  
 Unweary sweep; hills watch, unworn; and rife  
 Meek leaves drop yearly from the forest trees,  
 To show, above, the unwasted stars that pass  
 In their old glory. O Thou God of old!  
 Grant me some smaller grace than comes to  
 these:—

But so much patience, as a blade of grass  
 Grows by, contented through the heat and cold.  
 —Elizabeth B. Browning.

#### THE FEAR OF MAN.

IN his book, "The School of the Woods," Mr. Wm. Long states that among other things not instinctive with wild animals, as generally supposed, but taught them by their parents, is the fear of man. He says:—

"You will find a little fawn hidden in the woods, and are much surprised that, instead of running away, he comes to you fearlessly, licks your hand and follows you, calling wistfully as you go away. You have got to learn, perhaps, that fear is not instinctive; that most wild creatures, if found early, before they have been taught, have no fear, but only bright curiosity for one who approaches them gently.

"A few weeks later, while prowling through the woods, you hear a sudden alarm blast, and see the same fawn bounding away as if for his life. You have not changed; your gentleness is the same, your heart as kind to every creature. What then has come over the son of Kish? Simply this: that one day, while the fawn was following his mother, a scent that was not of the woods stole in through the underbrush. At the first sniff the doe threw up her head, thrust her nose into the wind, snorted, and bounded away with a sharp call for the fawn to follow. Such

a lesson rarely needs to be repeated. From that moment a certain scent means danger to the fawn, and when the friendly wind brings it to his nostrils again he will bound away, as he was taught to do. And of all deer that flee at our approach in the wilderness, not one in ten has ever seen a man or suffered any harm; they are simply obeying one of their early lessons."

A description of two specimens of the red-necked phalarope, a beautiful bird of the Arctic regions, which presumably had never come in contact with humanity, is given by Mr. St. John, and quoted by Mr. Ruskin in "Love's Meinie." Concerning their fearlessness he says:—

"They seemed to have not the slightest fear of me, for frequently they came to within a yard of where I was sitting, and after looking up they continued catching the small water-insects, etc., on the weeds, without minding my presence in the least."

"What reward the birds got for this gentle behaviour," says Mr. Ruskin, "we learn from the sentence following after the next two lines, containing the extremely valuable contribution to their natural history, that 'on dissecting the female we found two eggs in her.'"

#### ANTS AND BIRDS AS TEACHERS.

THE naturalist, M. Froebel, tells us that in a nest of ants it has been observed that a hungry ant asks without hesitation from a more fortunate brother for the help that he needs, and the ant which is better furnished regurgitates for his hungry brother a little drop of transparent juice, which the hungry one rapidly licks up. It has been observed that if this more prosperous ant refuses the aid of his hungry brother the whole nest treats him as an enemy, while, on the other hand, if the wealthy ant offers this service to the member of another nest, which would naturally be at war with it, the whole nest treats him as a friend. Go to the ant, thou competitor: consider her ways to be wise!

It is a well-established fact among the

birds that by co-operation the feeble live. I remember once, in Norway, receiving an account from the eye-witness of a strange battle between a magpie and a colony of sand-martins. The magpie—a bird of prey, terrible and sure to be victorious—had approached the colony, but the little, swift, light-winged martins gathered together, and, by their combination, they so buffeted and harrassed the magpie that they actually killed him and saved the home.

I am told that the little wagtails are capable of dealing in that way even with a hawk and will succeed in chasing him and sometimes killing by sheer force of numbers the dangerous aggressor. It has been observed that the birds combine not only for defence and for the necessities of life, but also for their pleasure. If you are conscious of this great life which is abroad in the springtime, you may understand that it is not a sordid searching for food that is occupying the birds, but very largely this beautiful world is a great playground where the birds assemble for their enjoyment.

Some weeks ago, upon the Atlantic shore, I saw what seemed at first to be a great moving outline of the mountain in the distance over the sea, and as I watched I soon discovered that it was a vast flock of birds, with the brown backs and the white breasts, and I saw them wheel and manoeuvre, form into great phalanxes, separate, rise spirally, open like great wings, and then in sheer delight sweep away into the distance as if the mere motion together were a joy. As they turned their little bodies in the sun, as the white breasts took the place of the brown backs, the whole vast flock disappeared and re-appeared again out of the heavens. They were simply playing—it was only the joy of being together, and all those ordered marshallings of the host of birds were a witness to the mutual aid and love of the creatures that God has made.

And not only do birds combine for the joy of motion, playing in their playground of the skies, but birds are capable of the tenderest philanthropy to one another. They are able to render the first aid in sickness and to attend to a wounded comrade. Captain Stansbury saw a blind pelican fed by another pelican with fishes brought the distance of thirty miles, with the utmost regularity, and yet when the two pelicans from our London gardens the other day flew into the country because the streams were temporarily clear, in search of food, the beautiful birds were only recovered shot; an enterprising man in two separate places saw nothing better to do with the beautiful creature than to bring it lifeless down to the ground to please his love of sport. If only men would learn from the tender virtues of the birds instead of copying the birds of prey, what a different world it would be.—R. F. Horton, D.D.

ALL life—animal and vegetable—upon the island of Krakatao was destroyed by the frightful catastrophe that occurred in 1883, twenty years ago. Naturalists have availed themselves of the opportunity thus afforded to observe how naked lands are supplied with floral covering by their richer neighbours. Krakatao is about twenty miles distant from both Java and Sumatra. Three years after the great convulsion of nature microscopic algæ were found on the

pumice with which the island was covered, and in 1888 specimens of fifteen flowering plants were discovered. In 1897 sixty-two species were found. It is estimated that sixty per cent. of the plants sprung from seeds cast up by waves of the sea, a little less than one-third from seeds and spores borne by the wind, and the rest are attributed to birds. Already one part of the island is covered by dense thickets.—*Selected.*



RECENT investigations by the Health Committee have resulted in the discovery of over 2,500 underground bedrooms in St. Pancras. No wonder people are an easy prey to all sorts of disease, when they spend a third or more of their lives in apartments where day-light and ventilation are impossibilities.

"HE is beyond control," was the humiliating confession made by a mother at Lambeth, concerning her eight-year-old son, who was charged with wandering. Inability to control an infant,—for the boy is even now really nothing more,—indicates such a degree of weakness, bordering on imbecility, that it is strange that any adult of intelligence should without shame acknowledge it.

A REFORM drinking-house, the managers of which are all to be teetotalers, is about to be opened in New York. The distinguishing feature of this tavern will be "no treating." Everybody is to buy his own drinks. One of the objects expected to be obtained by this project is "to dissociate immorality from the drinking habit." This sounds decidedly comical. There is no doubt that much less liquor would be consumed if there were no drinking at another's expense; but immorality will be dissociated from the drinking habit, only when stealing, gambling, lying, and profanity cease to be sins.

THE *Church Economist* makes the computation that between twelve and fifteen new churches are built and dedicated in the United States for every day in the year. Between thirty-five and forty million dollars (nearly £8,000,000) are annually expended for this purpose. This is all very good; but it by no means warrants the conclusion of a contemporary, that "it is hard to argue that 'the world is waxing evil' in the face of such an expenditure for the worship of God and the service of man." Those who are acquainted with the Scriptures will recall that the Jewish nation was never more apostate than when it was making the greatest boasts about the temple and spending the greatest sums on it, and the whole land was dotted with synagogues. And some who are not Bible students may think to ask how many hundreds of millions of dollars are spent in the United States

each year for intoxicating liquors, to convert men into demons. In comparison with the enormous sums spent for the purpose of debauching people, not to mention the sums spent in preparing instruments for killing them, the amount spent in building churches sinks into insignificance.

HERR ZELLER, head of the bureau of international statistics at Stuttgart, places the aggregate number of human beings on the earth's surface at 1,544,516,000, of whom only about one-third, or 534,940,000 profess any form of Christianity. The adherents of Confucius, he estimates, number 300,000,000, of Brahma 173,290,000, and of Buddha 121,000,000. The number of Jews in the world is given as 10,860,000.

THE returns of the Administration of the Ottoman Public Debt for the year ending March 13th last, have just been issued. The amount of the Turkish Consolidated Debt, which was £T116,135,062 at the establishment of the Public Debt Administration twenty-one years ago, has now been reduced to £T90,552,949. Series A, £T7,831,869 nominal, has been paid off, and the outstanding bonds of the B, C and D Series, which it is now proposed to unify into a four per cent. stock, just exceed £T77,000,000. "The Sick Man of the East" is still a favourite stock phrase of those who always take their ideas ready coined for them; but there is not a nation in the world that can present a better showing in finance. The Turk when attacked will show himself to be a very vigorous "sick man."

A FEW days ago 34,740 square feet of land in Tottenham Court Road was sold for £82,250, or nearly £2 8s. per foot. That is a high price for a lease; for it should be known that whatever human courts may determine, there is no such thing as absolute ownership of land. "The earth is the Lord's" in very deed, and that is why the children of Israel were forbidden to sell their possessions. Men do not nowadays recognise God's claim; but the fact remains; and no title that anybody can give to land will be valid more than a few years. Then the Lord will come "whose right it is," and will take possession of His own, and will make a redistribution, when all who are counted worthy will receive an allotment "without money and without price."

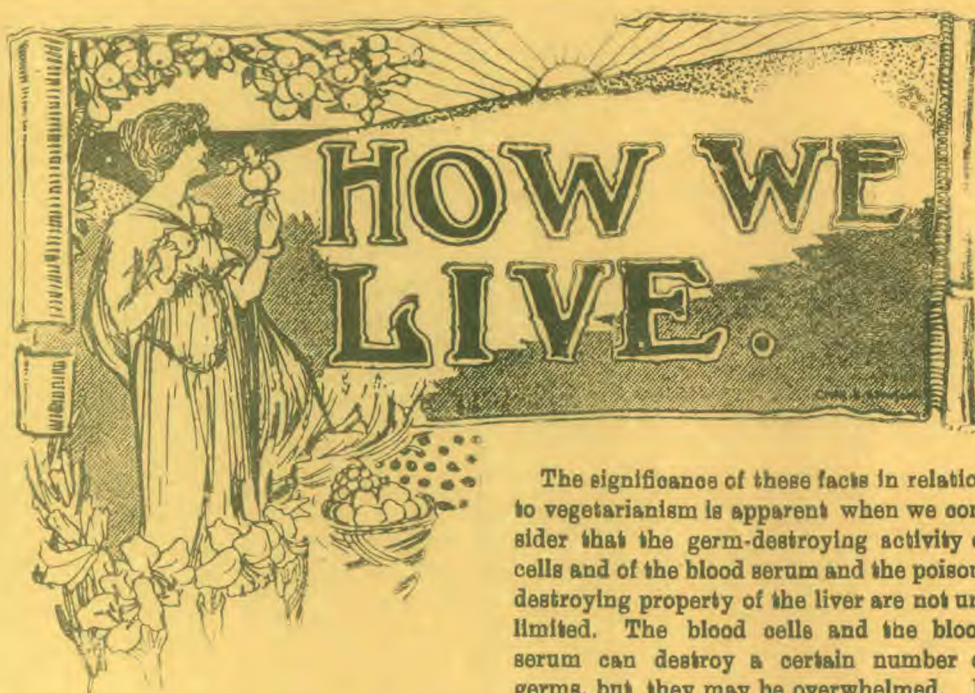
IT is stated that feeling against the negro is spreading in the northern states of America. In some places white hands are refusing to work in factories where coloured people are employed. Of all prejudices, race prejudice is about the meanest and most unchristian.

"EAT little; drink less; walk daily," is the rule for preserving health recently given by a physician. If it were systematically followed it would almost wholly, if not quite, do away with doctors' bills, and enable people to do far more work with enjoyment. And the beauty of it is that it is so simple that anybody can apply it, and it costs nothing but determination.

HERE is a hint that is just as valuable, and as worthy to be acted upon, as though it cost pounds: "Tuberculosis is the most preventable disease in the world; but its cure is difficult, and to be attained, if at all, by fresh air, abundant food; that is, by strengthening the patient, rather than by attempting to weaken the foe." A word to the wise is sufficient.

ONE effect of Trade Union organisations is to put power into the hands of men who are unfit to exercise it. Mr. Balfour, in the House of Commons, told of one case illustrating this. A butcher near Belfast employed both unionists and non-union men. The unionists were offended with one of the latter, and demanded his dismissal. The employer apologised to the Union for employing non-unionists, offered to pay the fines and employ only unionists in the future. The leader of the Union, however, refused to allow the offending workman to join the Union until he had purged his offence by "walking the streets for a year." The employer pleaded that the man was the father of a family, but the Union leader was pitiless, and the employer had to face the alternative of either being ruined himself or dismissing the unfortunate workman who had incurred the displeasure of the Union. The tyranny of labour is just as evil as the tyranny of capital, and just as destructive to the real interests of the workers.

THE Public Health Committee of the London County Council has been making some investigation concerning the conditions under which aerated water is produced, and incidentally has made some inquiries into the drinking habits of the people. Inquiry made among common lodging-house inmates indicates that, on an average, about four pints of beer are consumed daily, in addition to some spirits and a considerable quantity of tea. Lodgers appear to eat comparatively little solid food, but many of them spend all that is left after paying for this and their bed, upon beer. A fish-porter who was questioned, fixed his previous day's expenditure upon beer at "five and a penny." He had passed a particular public-house sixty times, in going and coming on thirty separate journeys, and each time had "looked in." The sum of the statistics gathered is to the effect that "cold water as a drink is steadily falling out of favour, the Londoner of to-day drinking rather more wine, spirits, and beer, and five or six times as much tea as he did fifty years ago." This means steady physical degeneration, as any medical man can tell; and with physical degeneration mental and moral degeneration must follow, and that without saying a word as to the morality of the drinking habit in itself.



BAD habits cannot be left off by degrees. There must be a square, clean cut. Webb, the noted pedestrian, who was remarkable for vigour of both body and mind, drank nothing but water. He was one day recommending his regimen to one of his friends who was fond of wine, and urged him with great earnestness to quit a course of luxury by which his health and intellect would be destroyed. The friend appeared convinced, and told him that he would conform to his counsel, and though he would not change his course of living at once, he would leave off strong drink by degrees. "By degrees!" said Webb, with indignation, "if you should unhappily fall into the fire, would you caution your servants to pull you out by degrees!"—*Gray.*

#### WEAKENING THE DEFENCES OF THE BODY.

THE body defends itself against germs by means of the germ-destroying activity of certain of its cells. The white blood corpuscles are able to capture germs found in the blood, and destroy them. This property is also possessed to a high degree by the other cells found in various parts of the body. It is upon the activity of these cells that we especially depend for protection against the myriad microbes which invade the alimentary canal. It has recently been determined, also, that the blood serum possesses the power to destroy microbes in a very remarkable degree. This power of the serum of the blood to destroy germs apparently depends upon its alkalinity. Flesh-eating diminishes the alkalinity of the blood, thus weakening this important defence of the body.

The poisons produced by microbes, and to a great extent those produced in the body itself, are destroyed by the liver.

The significance of these facts in relation to vegetarianism is apparent when we consider that the germ-destroying activity of cells and of the blood serum and the poison-destroying property of the liver are not unlimited. The blood cells and the blood serum can destroy a certain number of germs, but they may be overwhelmed. It is unquestionably true that the juices of flesh, and also the poisons produced in flesh undergoing putrefaction, paralyse the white cells of the blood and other of the classes of cells upon which the defences of the body depend, rendering them incapable of exercising their most essential function in the destruction of germs and germ poisons.

Paget, in his "Lessons on Clinical Surgery," asserts that the higher death-rate from operations in cities in England, as compared with rural districts, is due to the fact that inhabitants of cities live so largely upon meat. J. H. KELLOGG, M.D.

#### NATIONAL LOSS FROM ALCOHOL.

FROM Mr. T. P. Whittaker's Memorial Lecture on the Economic Aspect of the Drink Problem, we take the following paragraphs on its effect upon the nation:—

Can it be doubted that, taking it as a whole, the use of intoxicants dietetically is, from the economic point of view, waste? It causes and prolongs vastly more impaired health than it relieves or cures, and any benefit which in a minority of cases may really be supposed to accrue is far more than outweighed by the undoubted mischief and injury which result in the enormously large number of cases. The cost of the illnesses and the loss through shortened life which do result from what is considered to be the careful use of these beverages exceeds beyond all comparison any corresponding advantages which can even be suggested.

So with the expenditure on intoxicants for social pleasure and personal gratification. If we look at the nation, and this particular portion of the expenditure as a whole, the conclusion is irresistible that the social and personal misery and mischief which result from it are so great and

far-reaching as to render any genuine social pleasure and personal gratification that may be procured by it very extravagantly, unwisely, and wastefully purchased at the price.

It is of no use to tell us that many people use drink moderately and apparently no harm ensues therefrom: that if others would do as they do there would be no trouble or difficulty. There might be some force in such a contention if the evil results were comparatively few and small, and the advantages were many and great: if the benefits were clear and undoubted, and the disadvantages avoidable and by no means inevitable. The advantages derived are practically *nil*, the evils are disastrous and overwhelming.

So far as experience can teach us, the results which follow the general use of intoxicants are inevitable. The tendency of alcohol is to create an appetite for itself. In every community where it is used a large number fall victims to it. Hitherto all attempts by all peoples to use it moderately have failed completely and hopelessly. Throughout the long record of the world's history the story is ever the same. There is no place on the earth to-day, and there never has been one, where intoxicants have been publicly sold, or where their use has been at all general, and all the evils which we here and now deplore as the result of the drinking habits of our nation have not prevailed.

The system must stand or fall as a whole. The evil is inseparable from the use: not in every individual case, but in every community. It is in the very nature of the article consumed and its scientifically ascertained properties, action, and effects that it should and must be so. Nationally our drinking system and the drinking habits of the people are an evil, a nuisance, and a curse. The results are pauperism, crime, insanity, misery, disease; mental, moral, and physical weaknesses; and premature death. A more damning indictment could not be drawn against any national custom or practice.

Taking the expenditure on drink as a whole, and the nation as a whole, the conclusion that it is waste—wicked and inexcusable waste—seems irresistible. No corresponding or commensurate advantage accrues, while the evils and injury are terrible and gigantic. It cannot be questioned that if alcoholic liquors were to disappear entirely from our midst, and their use under all conditions, circumstances, and excuses were to cease, our country would be enormously benefited. The evil far outweighs the most sanguine estimate of supposed advantage. Sir Benjamin Brodie, F.R.S., who was one of the leading physicians in this country sixty years ago, was undoubtedly right when he said:—"I cannot doubt that, on the whole, the condition of mankind would have been much better if alcoholic liquors had never been within their reach."

# Worth Reading.

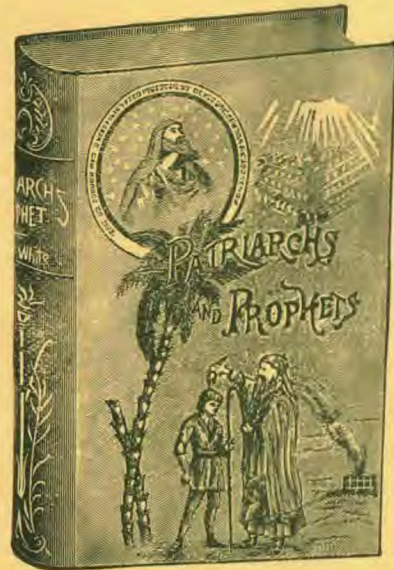
The great conflict between good and evil is the inspiring theme of these two books, which should be in every home.

## Patriarchs and Prophets.

BY MRS. E. G. WHITE.

Author of "Christ's Object Lessons," "Desire of Ages," "Christ our Saviour," and many other works.

**T**HIS book treats upon subjects of Bible history—not in themselves new, but so presented here as to give them a new significance. Beginning with the rebellion in heaven, the author shows why sin was permitted, why Satan was not destroyed, and why man was tested; gives a thrilling description of man's fall; and rehearses the plan of redemption devised for his salvation. The life of each of the patriarchs, from Adam to King David, is carefully reviewed, and from each a lesson is drawn, pointing out the consequences of sin, and bringing most vividly to the mind, Satan's studied plan for the overthrow of the race. This volume traces the great conflict between good and evil from its inception down through the centuries to David's death, and shows God's wonderful love for mankind in His dealings with the "holy men of old." The themes as treated in this volume will stir the soul to its depths and awaken the liveliest emotions of the mind, yet it is all written in a plain, simple style. The book contains over 760 pages, it is printed on a fine quality of paper, while its pages are adorned with more than 50 engravings, about 30 of which are full-page, many of them designed and engraved especially for this work at great expense.



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### THE LIVING WORD.†

2 Tim. iii. 14; iv. 8.

THE second epistle to Timothy contains the last words of the Apostle Paul that have come down to us. His life was drawing near its close, and perils were gathering thick and fast around the church. Many had failed to endure the test, and were giving up the Gospel. "This thou knowest, that all they which are in Asia be turned away from me." Chap. i. 15. Others had erred concerning the resurrection, and were overthrowing the faith of some. Chap. ii. 17, 18. "Demas hath forsaken me, having loved this present world." Chap. iv. 10. "Alexander the coppersmith did me much evil." Verse 14. "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge." Verse 16.

WHILE others were giving up the truth, "having a form of godliness but denying the power thereof," Timothy, who knew the Lord, was to continue in the things which he had learned and had been assured of, knowing of whom he had learned them. It makes a great difference of whom we learn. If we receive the truth from men, we shall learn it as it is in men. If we learn it from Christ, we "have been taught by Him, as the truth is in Jesus." Eph. iv. 21. When God's Word is received, "not as the word of men, but as it is in truth, the Word of God, it worketh effectually in those that believe." 1 Thess. ii. 13.

THE Word of God is a living Word. "It is alive and powerful." Heb. iv. 12. The Word did not die when it was spoken through Isaiah, and David, and other holy men of old. Nor did it become separated from God when He had breathed it. "The Word was God," and it is still God. So when we read Isaiah's writings we do not receive the Word from Isaiah, but from

God. The Scripture is still given by inspiration of God. The Word spoken to Isaiah was not spoken to him alone, or for him alone. "No prophecy of the Scripture is of any private interpretation." 2 Peter i. 20. "Thus saith the Lord." "The word which came unto Jeremiah." "The word of the Lord came unto me." "The word of the Lord that came to Joel." Whoever will hear the same Word to-day may hear it spoken by the Lord, and it will come to him as it came to the prophets. Whoever hath ears to hear, let him hear. If we only know the Scriptures as words that have been once written in a book, they will not be alive and powerful in us. The Scripture must come to us individually by inspiration of God, and then we shall have it as the prophets had it, and it will be alive in us as it was in them. Such hearing of the Word will not result in doubts and difficulties and questioning, or in theories as to how far the Bible is inspired. It will give us true faith. "Faith cometh by hearing, and hearing by the Word of God." Rom. x. 17.

"I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; PREACH THE WORD." This is the cure for doubt, for false doctrines, for faintheartedness, and for cowardice, in the hour of trial. This is the whole duty of the servant of Christ. He must receive the Word by the in-breathing of God, himself feed on the sincere milk of the Word, and pass it on, "alive and powerful" to others. If he believes it himself, it will work effectually in him (1 Thess. ii. 18), and it will work effectually for others. It was by the Word that the heavens were made, and they are upheld by the Word of His power (Heb. i. 3), and this is the Word which by the Gospel is preached. 1 Peter i. 25. In the individual life, in the home circle, and in the church, the Word of God is the power which builds up character (Acts xx. 32), and furnishes the man of God unto all good works.

PAUL foresaw a time of darkness before the church, when the Word of God would be disregarded. Therefore he exhorted Timothy to be instant in season, and out of season, in preaching the Word. The more light and power there was in the Word, the more it would be disliked by those who loved darkness rather than light. Even in the church many would love

rather to listen to fables, than to the living Word which rebuked their evil lives and exhorted them to better things.

As the people should turn from the truth and desire to hear fables, there would be those who would be willing to gratify them. Paul had said unto the elders of Ephesus, and the prediction had already been fulfilled in the apostasy in Asia: "After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 29, 30. The people wanted to hear smooth things, and these false teachers, unlike Paul who did not use flattering words and never sought to please men, were willing to gratify the desire, that they might gain the ascendancy over the people and exalt themselves. Thus the Papacy was developed, by teachers who pleased the people and were chosen as their leaders. Men are ready enough to blame the ambitious elders who filled the church with a strife for supremacy, until one of them was acknowledged head of all the bishops, but it should be remembered that it takes two sides to make a papacy. There must be the self-exaltation of the "princes of the church," and their head, the pope, but there must also be the willingness of the people to acknowledge the infallibility of a man, the disposition to resign judgment and conscience into his control, and let him decide everything for them, and stand in the place of God. The people who desire to surrender their God-given rights and privileges to a man in exchange for fables, are quite as much to blame as the man who is glad to exalt himself at their expense. The people are as much a part of the Papacy as the pope.

IT is not every man who can be a pope, but every man who wants to be one, and shows the spirit of a pope, belongs to the papacy. And there are people to whom the Pope of Rome is an abomination, but they have a pope of their own, some man, a minister perhaps, whom they put in the place of God, taking the Scriptures from him instead of from God, surrendering their judgment and conscience to him, and believing blindly whatever he may say, instead of coming to God for themselves. They also are a part of the papacy. They are the people who would make a man a pope in spite of himself. The temptation is one that besets all, and we need the exhortation which Paul gave to Timothy to be watchful.

† International Sunday-school Lesson for June 21.